



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Ata*¹ (*approached/sprung: from afar*) Allah's command^x so let-not you^z affirmably hasten² it^x; *subhana*³ (*Allah is hallowedly and marvelously deemed transcending all defects/and solemnly all stand in awe and utmost consecration of*) Him, and *ta'aala* (*ever elevated [He]*) *amma* (*regarding*) what they^z partner (*deities with Him*).
2. *Younazzeelo* (*repetitively descends [He]*) the angels⁴ by the *Roohe*⁵ (*His revelation/mercy/The Qur'an*) of His command^x on whom^p [He] wills of His *ebad* (*worshippers-/submitters/slaves*), that let-warn you^z surely it^{x6} (*is*), no an *elaha* (*a deity*) except Me, so *ettago'ne*⁷ (*let you^z reverently guard against the displeasure of Mine*).
3. [He] created the Heavens^w and the Earth^w by the right, *ta'aala* (*ever elevated [He]*) *amma* (*regarding*) what they^z partner (*deities with Him*).
4. [He] created the mankind of a *nuttfa'ten* (*sperm-drop*)^{w8} then *edha* (*suddenly/whereas*) he (*is*) *khasseemon* (*iterative antagonist*) manifest.
5. And the *an'aama*^{w9} (*cattle/sheep/goats/and camels*) [He] created it^w for you^b; in it^w warmth and benefits^w and from it^w you^z eat.

أَتَىٰ أَمْرَ اللَّهِ فَلَا تَسْتَعْجِلُوهُ
سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ



يُنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ
عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِالْحَقِّ تَعَالَىٰ عَمَّا يُشْرِكُونَ
خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ
خَصِيمٌ مُبِينٌ
وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا
دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ

¹ The word “أتى” = *came/sprung from afar*! The commentators of The Qur'an are of *two schools of thought* regarding “أتى,” loosely for lack of a better term, translated as: “*came (sprung from afar) Allah's command*” Some maintains that it is His *Message*: (i.e. The Qur'an and the *true Hadeeth*). Others say that it is the *Day of Judgment* which is *approaching quickly* = *springing*, so with respect to Allah the *past*, the *present* and the *future* are *alike*! So we have to be ready for it *immediately*, always remembering that a *day “enda” (with respect to) Allah is “like one thousand year(s) of your reckoning,”* as states (S22:47).

² That is its arrival!

³ The word “*subhana*” = “*سبحانه*” has *no English equivalent*! The word is made up of two parts: “*subhana*” and the pronoun “*ho*” = “*Him*!” Wherever the word “*subhana*,” or its *associates/inflections* such as “*سبحان*” or “*سبحانك*” occur all are *associated with the divine uniqueness* of Allah, see footnote 2643 above regarding *subhana*!

⁴ See the *Lexicon* attached to this *Translation* regarding the word “*الملائكة*” although in the *plural* what is meant is *one great and most eminent angel*, that of *Gabriel*, peace be upon him! The *plural designation* is to indicate his *eminence*!

⁵ It is stated in “*اللسان*” for the word “*ar-Rooib*” and “*ar-Rawib*” two *distinct meanings*: (1) *mercy* and (2) *Isa, son of Mary (Jesus)*! However, “*ar-Rooib*” (*the Rooib*) there are at least *ten distinct meanings*: (1) *mercy*, (2) *soul*, (3) *The Qur'an*, (4) *the revelation* (Qur'an or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*!

⁶ The pronoun “*هو*” in “*انه*” refers to “*the right*” or “*the truth*” or “*the matter*,” all are *masculine genders*!

⁷ The letter “*ن*” in “*فاتقون*,” by Arabic (*linguistic*) Rule, is called “*نون الوقاية او العمداء، حيث لا يستغنى عنها*” which precedes the *speaker's pronoun* “*ي*”! The speaker's pronoun “*ي*” in “*فاتقون*” is *omitted*, for “*التخفيف*,” = “*alleviation, lightening*” or *Ayat's end harmony (rhyme)*! See *إعراب القرآن، لمحمود صافي*

⁸ The word “*نطفة*” in the text has at least *two distinct meanings*: (1) *a drop of pure or clear water*, (2) *drop of semen*! Clearly, and Allah knows best, here “*نطفة*” is the *male semen*!

⁹ The word “*al-an'am*” = “*الأنعام*” or “*neam*” “*تعم*” means those animals that have *cloven hoof (foot)* and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: “*كل ذي خلف و ظلف*” = *cattle, sheep, goats, and camels*!

6. And for you^b in it^w (is) a beauty^x when you^z home¹⁰ (in) and when you^z pasture (out)¹¹.
7. And [it^w] carries yourⁿ loads to a *bala'den* (region/ country) not be you^z *ba'leghey*^x (you^f are-reaching) it^x except by the selves' ^w hard-ship¹²; verily yourⁿ Lord (is) surely *Ra'oofon*¹³ (iteratively Forbearer/ Clement) *Raheemon* (iterative mercy Giver).
8. And the horses^w and the mules^x and the donkeys^x to you^z ride it^w and (as) an adornment^w and [He] creates what not you^z know.
9. And on Allah the path's direction¹⁴; and of it^w (is) a deviator; and had [He] willed surely [He] (would have) aright-guided you^b wholes.
10. He Who descended from the sky ^w water^x for you^b from it^x a drink; and from it^x trees^w in it^x you^z graze.
11. Sprouts [He] for you^z by it^x the *zar'a*¹⁵ (crops before harvesting/ sprouts) and the olives and the date-palms^w and the grapes¹⁶ and of all the *thamara'te*^w (trees- / plantcrops/ fruits) ^w verily in *tha'leka* (be-that-afar-it/ that) surely (is) an *Aya'tan*^w (miracle/ sign/ proof) for a people *yatafakkarona* (iteratively cerebrating they^z).
12. And [He] subjugated for you^b the night^x and the day^x and the sun^w and the moon^x and the stars^w *musakharaten*¹⁷ (they that are driven/ subjectable beings) by His command; verily in *tha'leka* (be-that-afar-it/ that) surely (are) *Aya'ten*^w (miracles/ signs) for a people cerebrating.
13. And what [He] *thara'a* (propagated) for you^b in the Earth^w dissimilar (are) its^x [the] hues; verily in *tha'leka* (be-that-afar-it/ that) surely (is) an *Aya'tan*^w (miracle/ sign- / proof) for a people *yadhdhakkarona* (they^z repetitively- reminisce).

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تَرْجِعُونَ
وَحِينَ تَسْرَحُونَ ﴿٦﴾
وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ
تَكُونُوا بَلِّغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ
إِنَّ رَبَّكُمْ لَرَؤُوفٌ رَّحِيمٌ ﴿٧﴾
وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا
وَزِينَةً وَتَخْلُقْ مَا لَا تَعْلَمُونَ ﴿٨﴾
وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ
وَلَوْ شَاءَ لَهَدَيْنَاكُمْ أَجْمَعِينَ ﴿٩﴾
هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ
مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ
فِيهِ تَسْمُونَ ﴿١٠﴾
يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ
وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ
الشَّجَرِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿١١﴾
وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ
وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ
مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾
وَمَا ذَرَأَّا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا
أَلْوَنَهُ إِنَّ فِي ذَلِكَ لَآيَةً
لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾

¹⁰ That is late in the day! Clearly the “homing” comes later in the day while the “pasturing” precedes it! But the reason for such introduction of the “homing” before the “pasturing” in order to immediately conjoin it with the “beauty” derived from the “an’aam” as they return home with their bellies full and their udders full and their owners!

¹¹ That is in morning!

¹² The expression “شِقِّ الْاَنْفُسِ”=hardship to the *anfso* (entities) means very difficult to reach or obtain!

¹³ The word “رؤوف” of “الرافة” which is more intensive than “الرحمة,” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient; while “الرافة” is in addition to “الرحمة” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرافة” is a protective-mercy=clemency. And “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See اللتاج!

¹⁴ That is to say upon Allah to show the direction to His way, although some people go astray!

¹⁵ See the Lexicon to this Translation for the significant meaning of this word!

¹⁶ Invariably throughout the Qur’an when the reference is made to the “النخل و الأعناب” the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as “الكرم,” never ever the mention of the “grapevine per se but the reference is made only to the fruit itself, i.e. the grapes!” In this respect, there is a true Hadeeth in *al-Bukharey* and *Muslim*, which directs the believers not to refer to “العنب” as “الكرم,” because surely the “الكرم” is the Muslim! And in another narration: verily only that “الكرم” is the heart of the believer! See نزهة المتقين؛ شرح رياض الصالحين

¹⁷ The word “*musakharaten*” is plural, objective noun, meaning they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns!

14. And He Who subjugated the sea^x to you^b eat from it^x fresh meat and *tastakh' rejo* (affirmably extract you^c) from it^x an ornament^w you^z wear it^w; and [you^s] see the *folka^x* (ship/ships)^x plowers in it^x; and to *tabtagho*¹⁸ (you^c earnestly-quested) of His munificence; and *la'alla* (craving currently unavailable deed that/perhaps) you^b thank you^z.
15. And [He] cast in the Earth^w anchors¹⁹ (catches/fasteners-/stabilizers), that not²⁰ [it^w] wobbles by you^b and rivers, and paths *la'alla* (craving currently unavailable deed that, perhaps) you^b *tabtadoona* (you^c find and accept the aright-guidance).
16. And landmarks^w/signs^w and by the star they *yahta-doona* (they^c find and follow the aright-guidance).
17. Does then Who [He] creates like who^p [he] creates not; do then not you^z reminisce.
18. And *en* (if) you^z count Allah's boon^{w21} not *tobssu*²² (you^c comprehensively reckoned) it^w; verily Allah surely (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).
19. And Allah knows what you^z conceal and what you^z disclosed.
20. And who^r they^z invoke of lesser than/without Allah not create they^z a thing, while they (are being) created²³.
21. Decedents, other than quicks²⁴ while not perceive they^z *ayyana*²⁵ (when/which momentous period) (are to be) resurrected they^z.
22. Yourⁿ *Elabo* (Deity) (is) an *Elabon* (a Deity) One; so who^r not they^z believe by the Hereafter^w their hearts (are) negaters^w and they (are) *mustakberoona*²⁶ (they^c affirmably stand haughtily above submission).
23. *La'jaram*²⁷ (inevitably-right) truly Allah knows what they^z conceal and what they^z disclose; verily He loves

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَازِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَانْتَرَا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

وَعَلَّمَتِ وَالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾

وَاللَّهُ يَعْلَمُ مَا تُسْرُوبْنَ وَمَا تُعْلَنُونَ ﴿١٩﴾

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾

إِنَّهُمْ كَرِهُوا اللَّهَ وَرَسُولَهُ يُؤْمِنُونَ بِالْآخِرَةِ فُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾

لَا جَرَمَ أَنْ اللَّهَ يَعْلَمُ مَا

18 The word “إبتغى” = “طلب حثيثاً” meaning: earnestly quested!

19 That is the mountains!

20 The particle “أَنْ” has many implicative meanings, among them: “لئلا” = “in order not to!” See ابن هشام لمغني اللبيب.

21 See the Lexicon attached to this Translation for “ne’amali” (“boon”)!

22 The word “أحصى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration! See البصائر!

23 Although the word “يُخْلَقُونَ” is a present tense but the reference is intended for the past! However, the Arabic language, being topped by The Qur’an, by way of elegance and eloquence, numerous uses the present to refer to the past or uses the past to refer to the present!

24 The word “أحياء” is subjective, masculine, plural noun! It means: they who are alive! The word “quicks” mean “أحياء”, in the phrase “The quick and the dead,” see the updated Merriam Webster’s Dictionary!

25 The word “ayyana” = “أيان” really is “أي أوان أو أي حين” but with reverence and magnanimity for whatever “أيان” was used for! See معجم النحو which period, a specific and important (momentous) occurrence happen!

26 The word “mustakbereen” = “مستكبرين” does not have an exact English equivalent per se! It is plural, masculine, subjective noun, meaning: they who disdain others and are affirmably self-exalters and arrogating self-pridefulness. Hence, we transliterate and parenthetically explain!

27 The word “لا جرم” means inevitably-rightly! See التاج! To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning! Thus, “لا جرم” = “Not avoidable rightly” = inevitably right!

not the *mustakbereena*²⁸ (=to *mustakberoona*, in previous *Ayah*).

24. And if (*had been*) said for them what descended yourⁿ Lord; said they^z: the firsts' (*ancients*) fables.

25. To bear they^z their *awzara*²⁹ (*ill-burdens/sins/offenses*) complete^w The *Qeyamatey's*^w (*Judgment's*) Day and of *awzara* whom^r mislead [them they^z] by other than knowledge; lo, fouled what *yazzerona* (*ill-burden they*^z).

26. *Qad* (*already and affirmatively*) connived who^r of before them, then *ata*³⁰ (*uprooted and destroyed*) Allah their *bon'yana*^x (*fixed-and-aggrandized build*)^x from the bases, so tumbled on them the roof from above them and *ata* (*came to*) them the torment from whence not perceive they^z.

27. Afterwards The *Qeyamatey's*^w (*Judgment's*) Day^x [He] disgraces them and says [He]: where (*are*) My partners whom^x you^c were mutually contending in them; said who^r *oto* (*had been accorded/given they*^z) the knowledge: verily the ignominy today and the ill (*are*) over the disbelievers.

28. Whom^r *tatawaffa* (*while dying receive*) them the angels (*while being*) *dha'lemey*³¹ (*he-they injustice-doers*) (*to*) their selves^w then they^z cast the *salama* (*submission/reconciliation/-peace*): not we were working of an ill, *bala*³² (*certainly-not*), verily Allah (*is*) Omniscient by what you^c were working.

29. So let-enter you^z Hell's^w doors, immortals you^z (*are*) in it^w; so surely wretched the *mathwa*³³ (*forced: long-term-/semi-permanent-abode*) (*of*) the *mutakabberena*³⁴ (*haughtiness-practicers*)).

30. And (*had been*) said for whom^r *ettaqaw* (*they*^z *reverentially guarded not to displease Allah*) what yourⁿ Lord descended; said they^z: *khayran* (*mercy/goodness/desirables*-

يُسْرُونَ وَمَا يَعْلَنُونَ إِنَّهُ لَا
تُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٤﴾

وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رُبُّكُمْ
قَالُوا أَسْطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ
الْقِيَمَةِ وَمِنْ أَوْزَارِ الَّذِينَ
يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا
يَزُرُونَ ﴿٢٦﴾

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى
اللَّهُ بُنْيَنَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ
عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَنَّهُمْ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٧﴾

ثُمَّ يَوْمَ الْقِيَمَةِ يَخْزِيهِمْ وَيَقُولُ
أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنْتُمْ
تُشْتَقُونَ فِيهِمْ قَالَ الَّذِينَ
أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ
وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٨﴾

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ ظَالِمِي
أَنْفُسِهِمْ فَأَلْقَوْا السَّلَمَ مَا كُنَّا
نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ
فِيهَا فَلْيُبَئْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٣٠﴾

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ
رُبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ

²⁸ The word "*mustakbereen*" = "*مستكبرين*" i.e. see footnote 2667 above!

²⁹ The word *awzar* = plural of "*وزر*" = *we'zr*, means: *heavy: burden/sin/offense*! Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy: burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for the "*وزير*" = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be *fatal* to him and others! Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the seriousness of such a burden in reference! See *اللسان*

³⁰ The word "*أتى*" = in such sentence-construct means is an Arabic *tongue* expression meaning: "*uprooted*" and *destroyed*! See *اللسان*!

³¹ See the *Lexicon* attached to this Translation for "*ظالم*" = "*فاعل الظلم*" = "*injustice-doer*" and "*ظلم*" = "*wronged*."

³² The word "*bala*" = "*indeed-not*" is absolutely *not* synonymous to "*yes*" = "*نعم*," see footnote 196 or the *Lexicon* attached to this Translation for more elaboration!

³³ In "*الناس*" = "*نوى*" = "*هناك*" and "*مثنوى*" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "*مثنوى*" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa*-abode is an obligatory one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate!

³⁴ There is *no noun* in English for "*متكبر*" = *who is prideful/haughty*! To make a noun = "*haughtiness-practicers*!"

/provision/rain), for whom ^r abasano (they ^z: rendered meritorious-deeds) in this ^wworld^w abasanaton^w (meritoriou-deed)^w; and surely the Hereafter's ^whome^w (is) kharon (choosier/superior/worthier) and surely ne'ama (most excellent) (is) the muttaqeena's (reverential guarders' against Allah's displeasure)'s home^w.

31. Adnen's (Eden's)³⁵ Paradises ^w enter it ^w they ^z run ^w from under it ^w the rivers; for them in it ^w what-ever³⁶ they ^z will; like tha'leka (he-that-afar-it/that) requites Allah the muttaqeena (reverential guarders against Allah's displeasure).

32. Whom ^r tatawaffa (while dying receive) them the angels (all being) good, say they^z: peace (be) on you^b let-enter you^z the Paradise^w by what you^c were working.

33. Do they ^z wait except that ta'teya^w (descend/come)^w (to) them the angels^x; or ya'teya^x your^t Lord's command^x; like tha'leka (he-that-afar-it/that) did who^r of before them and not wronged³⁷ them Allah; [and] but they ^z were wronging (to) their selves^w.

34. So betided them misdeeds^w (of) what worked they^z; and haqa (deservedly besieged) [by] them what they^z were by it^x yastab'zeona (affirmably-jesting they^z).

35. And said who^r they^z partnered (deities with Allah): had Allah willed neither we worshipped of lesser than/without Him of a thing, we and nor our fathers and nor forbad we of lesser than/without Him of a thing; like tha'leka (he-that-afar-it/that) did who^r (were) of before them; so is on the messengers except the announcement, the manifester.

36. And laqad (verily, already and affirmatively) We missioned³⁸ in every Ummaten^w (people/community)^w a messenger that let-worship you^z Allah and let avoid you^z the Ttagboot (devil/ tyrant/ rules of irreligious man-made system³⁹); so of them whom^p Allah had guided-aright and of them whom^p righted^{w39} on him the misguidance^w; so let-tread you^z in the land^w/Earth^w; then let-see you^z how [was^x] consequence^w (of) the deniers^x.

أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً
وَلَدَارِ الْآخِرَةِ خَيْرٌ وَلَنِعَمَ دَارُ
الْمُتَّقِينَ ﴿٣١﴾

جَنَّتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ
تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا
يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ
الْمُتَّقِينَ ﴿٣٢﴾

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ طَيِّبِينَ
يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا
الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ
الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ مِنْ رَبِّكَ
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا
ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٤﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٥﴾

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ
اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ
شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا
مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ
الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى
الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٦﴾

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا
أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ
وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ
فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٧﴾

³⁵ The word “عدن” is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the “عدن” is center of Paradise! According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it except a prophet, seddique, or a martyr!

³⁶ The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which! See إعراب القرآن، لمحمود صافي and الدر المنثور، لـ أحمد الحلب!

³⁷ See footnote 2768 above regarding “إِظْلَامٌ” = “فَاعِلُ الظُّلْمِ”

³⁸ The word “بعث” carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted!

³⁹ The word “righted” is feminized, because it's in reference to “misguidance” which is a feminine gender in Arabic!

37. *En(if)[you^s]* hanker over their aright-guidance, so verily Allah not guides-aright whom^p [*He/he*]⁴⁰ misleads and not for them of *na'ssereena* (iterative succorers).

38. And *aqsamo* (they^z oathed) by Allah *jabda* (ultimate) their *ayma'ne* (oaths) not resurrects⁴¹ Allah whom^p [*he*] dies; *bala*⁴² (certainly-not), a promise on Him (absolute)-right⁴³; [and,] but most the mankind not know.

39. To manifest [*He*] for them (*that*) which^x they^z differ in it^x and to know they^z who^r disbelieved they^z that they were liars.

40. Verily only Our say for a thing^x *edha* (when/if) We wanted it^x that We say for it^x: let-be [*you^s*] so [*it^x*] is.

41. And who^r emigrated they^z in (*the cause of*) Allah from after what (*had been*) wronged⁴⁴ they^z assuredly⁴⁵ *nobanwe'a* ([*We*] deservedly ensconce) them in the world^w a *hasanatan*^w (meritorious-deed)^w and surely the Hereafter's^w remuneration (*is*) bigger, if they^z were (*to*) know.

42. Who^r *ssabaro* (they held on patiently) and on their Lord they^z trust.

43. And not We sent [*of*] before you^s except men [*We*] reveal⁴⁶ to them, so let-ask you^z the *Thekre* (The *Qur'an's/he Book's*) folks^w *en (if)* you^c were, not knowing.

44. By the evidences^w and the writs and We descended to you^s the *Thekra* (The *Qur'an*) to [*you^s*] manifest for the mankind what *nozẓela* (*had been iteratively descended*) to them, and *la'alla* (craving currently unavailable deed that-/perhaps) they *yatafakkarona* (iteratively cerebrated they^z).

45. Had then secured (*their selves*) who^r connived they^z the *sayye'aa'te*^w (demeritorious-deeds)^w that Allah implodes by them the Earth^w or *ya'ateya*^x (betides/eventuates over)^x them the torment from whence not perceive they^z.

إِنْ تَحَرَّصَ عَلَىٰ هُدًىٰ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ

نَصِيرِينَ ﴿٣٧﴾

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾

لِيَبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا

كَذِبِينَ ﴿٣٩﴾

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنبُوِّنَنَّاهُمْ فِي الدُّنْيَا حَسَنَةً وَلَآجِرَ الْآخِرَةِ أَكْبَرُ

لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِيَ إِلَيْهِمْ فَسَئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ

الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾

⁴⁰ The word “يُضِلُّ”= “misleads,” in Arabic it gives the sense of “يُضِلُّ نفسه أو غيره” similarly “misleads” either himself or others! Whereas the word: “strays” suggests self straying! Also, the hidden pronoun in يَضِل can also refer to Allah, [*He*]! See القرطبي!

⁴¹ See footnote 2841 above regarding *sent*!

⁴² The word “bala”= “certainly-not” is absolutely not synonymous to “yes”=“نعم,” see the *Lexicon* attached to this Translation for more elaboration!

⁴³ The Arabic text says: “حَقًّا,” not “حَقٌّ” i.e. the word “حَقًّا”= absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي

⁴⁴ See the *Lexicon* attached to this Translation for “ظالم”=“ظالم”=“injustice-doer” and “أظلم”=“wronger!”

⁴⁵ The “ل” in “لنبوئنهم” is a juratory “القسم” “ل”=“ل” amounting to= “التأكيد,” i.e. affirmation, expressed by “assuredly”!

⁴⁶ The word “نوحى” is rooted in “وحي أو أوحى” which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

46. Or [He] takes (*punishes*) them in their transpose,⁴⁷ so not they (*are*) surely enfeeblers.

47. Or [He] takes them on *takhawofen*⁴⁸ (*reducing by: gradual diminution at the extremities, or causing death to their notables*), so verily yourⁿ Lord (*is*) surely Ra'oofon⁴⁹ (*iteratively Forbearer/ Clement*) Rabeemon (*iterative mercy Giver*).

48. Have [and]⁵⁰ not they^z seen to what created Allah of a thing; shading its^x shadow a'n (*off*) the right and the lefts *sujjaddan*⁵¹ (*they are in kowtowing manner*) for Allah while they (*are*) *dakheroona* (*they who became contemptible or of no significance*).

49. And for Allah kowtow what (*are*) in the Heavens^w and what (*are*) in the Earth^w of a *dabba'ten*⁵² (*she-moving-creature*), and the angels while they not *yestakberoona*⁵³ (*they^z affirm their prideful haughtiness*).

50. They^z fear/know⁵⁴ their Lord from above them and they^z do whatever they^z (*are being*) commanded.

51. And said Allah let-not *tattakhetho*⁵⁵ (*you^z take and presume*) two *elahs* (*deities*), verily only He (*is*) One *Elahon*, so *eyyaya*⁵⁶ (*indeed particularizing Me*) so let-you^z dread [Me].

52. And for Him what (*are*) in the Heavens^w and the Earth^w; and for Him the religion⁵⁷ *wasseban* (*everlastingly*); do then other than Allah *tattaqoona* (*you^z reverentially guard not to displease Allah*).

53. And what (*is*) by you^b of a boon⁵⁸ so (*it^w is*) from Allah; afterwards if touched/betided you^b the harm then to Him you^z louden.

54. Afterwards if [He] doffed the harm off you^b *edha* (*suddenly/ whereas*) a team of you^b by their Lord they^z partner (*other deities*).

أَوْ يَأْخُذْهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ
بِمُعْجِزِينَ ﴿٤٦﴾

أَوْ يَأْخُذْهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ
رَبَّكُمْ لَرَّءُوفٌ رَّحِيمٌ ﴿٤٧﴾

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ
يَتَفَبَّهُواظِلُّهُ، عَنِ الْيَمِينِ وَالشَّمَائِلِ
سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ
وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ
مَا يُؤْمَرُونَ ﴿٥٠﴾

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ
أَتَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِنِّي
فَارْهَبُونَ ﴿٥١﴾

وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ
تَتَّقُونَ ﴿٥٢﴾

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ
إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ ﴿٥٣﴾

ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا
فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾

⁴⁷ The word "تقلبهم" = "their transpose," means their *betaking* themselves *uninhibitedly moving*!

⁴⁸ Reducing by: *frightening by gradual decrease from the protective means at the greatest or utmost notables*!

⁴⁹ The word "رؤوف" of "الرافة" which is more *intensive* than "الرحمة," as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرافة" is *in addition to* "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "الرافة" is a *protective-mercy* = clemency; and "الرؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج!

⁵⁰ The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of three parts (أ، و، لم)، (أ، و) component is (و) of coupling which normally commences the sentence! However, because there is an interrogative particle which takes *precedence* for beginning a sentence! See the *Lexicon* attached to this Translation for more elaboration!

⁵¹ The word "سجداً" = "sujjaddan" is an adverbial construct, and there is *no* English equivalent, so I chose transliteration and parenthetical expression (*in a kowtowing manner they*)!

⁵² For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*!

⁵³ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

⁵⁴ Linguistically the word "خاف" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

⁵⁵ The word "اتخذ" from "الاتخاذ" which is "إفتعال" for "الاتخاذ," as stated in *لسان العرب*; therefore, "اتخذ" is always taking and *making/ presuming some-thing* of what was taken! Thus, it is *not* just the mere *taking*!

⁵⁶ The word "إياه" = "إداة توكيد لضمير منصوب" = an article of *intensity* for an *objective pronoun*!

⁵⁷ The word "religion" = "الدين" means the *whole criteria of the prescriptions and proscriptions of the religion*!

⁵⁸ See the *Lexicon* attached to this Translation for "ne'amal" ("boon")!

55. To (be) ungrateful⁵⁹/disbelieve they^z by what *aa'tayna* (We accorded/gave) them; so *tamatta'a* (let-relish the transitory delight) you^z so will know you^z.

56. And they^z make for what not know they^z a lot of what *razaqna* (We provided/allotted) them; *ta-Allahey*⁶⁰ (by Allah) surely assuredly⁶¹ (shall be) asked you^z *amma*(regarding) what were you^c *taftarona* (you^z craft a lie for fraudulent end).

57. And they^z make for Allah the daughters *subhana*⁶² (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him; and for them what they^z desire.

58. And if *bushshera*⁶³ (had been told pleasant tidings) an *abado* (lone/any-one) (of) them, by a female remained his face blackened⁶⁴ while he (is) *kadbeemon*⁶⁵ (unrelentingly suppressor of his grief).

59. Mutually veils⁶⁶ [be] from the people of ill of what *bushshera*(he had been told pleasant tidings) [by it^x], does-/should[be]hold it^x on a humiliation or [be] buries it^x in the *tora'* (be/crushed sand); Lo!Fouled what they^z rule.

60. For whom^r not believe they^z by the Hereafter^w the ill parable/example; and for Allah (is) the parable/-example the highest, and He (is) The Mighty The Hakeemo⁶⁷ (infinite bekma⁶⁸ Possessor).

61. And had/if⁶⁹ Allah *you'aakbetho*⁷⁰ (retributively-punishes) themankind by theirinjustice, [He] (would have) not left on it^w (the Earth^w) of a *dabba'ten*⁷¹ (she-moving-

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتُّوْا
فَسَوْفَ تَعْلَمُوْنَ ﴿٥٥﴾

وَيَجْعَلُوْنَ لِمَا لَا يَعْلَمُوْنَ نَصِيْبًا
مِّمَّا رَزَقْنَاهُمْ تَاللّٰهِ لَتُسْـَٔلُنَّ عَمَّا
كُنْتُمْ تَفْتَرُوْنَ ﴿٥٦﴾

وَيَجْعَلُوْنَ لِلّٰهِ اَلْبَنَاتِ سُبْحٰنَهُ
وَلَهُمْ مَا يَشْتَهُوْنَ ﴿٥٧﴾

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ
وَجْهَهُ مُسْوًّداً وَهُوَ كَظِيْمٌ ﴿٥٨﴾

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ
بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ
فِي التُّرَابِ أَلَّا سَاءَ مَا يَحْكُمُوْنَ ﴿٥٩﴾

لِلَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ مَثَلُ
السُّوءِ وَلِلّٰهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ
الْعَزِيْزُ الْحَكِيْمُ ﴿٦٠﴾

وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِظُلْمِهِم
مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلٰكِنْ

⁵⁹ The “كفر” has several meanings: (1) disbelieved, (2) rejected, (3) was ungrateful, or thankful!

⁶⁰ The word “*ta-Allahey*” is made up of two distinct components: the “*ta*”= “ت” and “*Allahey*!” The “*ta*” is “القسم” = a “*jurative particle*,” in English it’s equivalent to “by” in the sense of: “in the name of,” and “*Allahey*” is “Allah” grammatically inflected because of the *prepositional genitive particle* “*ta*!”

⁶¹ The “ل” in “لننسانن” is a *juratory* “القسم” “ل” = “التاكيد,” i.e. affirmation, expressed by “assuredly”!

⁶² The word “*subhana*”= “سبحانه” has no English equivalent! The word is made up of two parts: “*subhana*” and the pronoun “*ho*”= “Him!” Wherever the word “*subhana*,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “*subhana*”= “سبحان” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*!

⁶³ See the *Lexicon* attached to this Translation for *bashshara*/youbashsharo/ *mubasher*= يُبَشِّرُ/مُبَشِّرٌ

⁶⁴ The expression “face blackened” is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress!

⁶⁵ See the *Lexicon* to this Translation for “كظيم” and its explanation.

⁶⁶ The word “تواري” in “استتر وراء حاجب” = “يتواري” i.e. veiled! And veiled= covered with a veil or concealed behind a cover! See الهادي!

⁶⁷ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁶⁸ See the *Lexicon* attached to this Translation for “bekma”

⁶⁹ The particle “لو” since it is a *future-connected* verb, probable to occur and not sure it’s a present occurrence, such a “لو” amounts to “if” or “when!” See هشام ابن هشام!

⁷⁰ The word “يؤاخذهم” in “يؤاخذهم” means retributively-punishes, certainly not “blames,” as what some might presume! See اللسان! In the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (the Earth) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “أخذ” is retributively-punished!

⁷¹ For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have *apparent motility*!

- creature); but [He] defers them to *ajalen*⁷² (term-limit) *musamma*⁷³ (that which is designated and/or named); so if came their *ajalo* (term-limit), neither slacken⁷⁴ they^z tarrying hour^w nor *yastag'demo* (affirmably advance) they^z.
62. And they^z make for Allah what they^z dislike and describe their tongues the lying; that for them the *busna*⁷⁵ (excellent result); *la'jaram*⁷⁶ (inevitably-right) that for them The Fire^w and that they *muftratton*⁷⁷ (are made vanguards in it^w).
63. *Ta-Allabey*⁷⁸ (by Allah) *laqad* (verily, already and affirmatively) We sent to *Umamem*^w (nations/communities)^w of before you^b; then adorned for them the Satan their works, so he (is) their *wa'leyo*⁷⁹ (guardian/ally) today and for them (is) a painful torment.
64. And not We descended on you^s The Book except to [you^s] manifest for them (that) which^x they^z differed in it^x and an aright-guidance^x and a mercy^w for a believing people.
65. And Allah descended from the sky^w water^x so [He] quickened by it^x the land^w after its^w death; verily in *tha'leka* (be-that-afar-it/that) surely (is) an *Aya'tan*^w (miracle/sign/proof) for a listening people.
66. And verily for you^b in the *an'aame*^{w80} (cattle/sheep/goats/and camels)^w surely (is) *ebratan*^w (an instructive-example)^w *nusqeykum*⁸¹ ([We] avail drink for you^b) of what (is) in [its^x]⁸² bellies, from betwixt excretion and blood, milk pure, palatable for the drinkers.
67. And of the *thamara'te*^w (trees/plant crops/fruits)^w (of) the date-palms^w and grapes⁸³ *tattakbethona*⁸⁴ (you^z
- يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَحْضِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦٢﴾ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكُذْبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ لَهُمُ النَّارُ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٣﴾ تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٤﴾ وَمَا أَتَرَكْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٥﴾ وَاللَّهُ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٦﴾ وَإِنَّ لَكُم فِي الْأَنْعَامِ لَعِبْرَةً نَّسْقِيكُم مِّمَّا فِي بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٧﴾ وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ

⁷² The word “الأجل” means term-limit, see اللسان!

⁷³ The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named!

⁷⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

⁷⁵ The word “الحسنَى” has more than one meaning in The Qur'an! So in addition to “Paradise” it means the “excellent result,” the most desired result, as in this Ayah and Allah knows best! See التاج!

⁷⁶ The word “لا جرم” means inevitable-rightly! See التاج! To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning! Thus, “لا جرم” = “Not avoidable rightly” = inevitably right!

⁷⁷ That is their share of torment in The Fire is hastened for them and so they are made among the firsts in Hell!

⁷⁸ See footnote 2499 above regarding “ta Allaba'le”

⁷⁹ The word “ولي” in “وليهم” could also mean: a friend!

⁸⁰ The word “the an'am” = “الأنعام” or “neam” “تعن” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خلف وظلف” = cattle, sheep, goats, and camels!

⁸¹ The word “نسقيكم” rooted in “أسقى” and not “أسقى”! And “أسقى” means availed (liquid) for drinking! See الراغب!

⁸² The pronoun “هـ” in “بطونه” refers to a masculine, plural, subjective noun! The “milk” comes from the females only! So it comes from “some” of the “الأنعام”! And the “some” is masculine, plural noun, thus “its”!

⁸³ Invariably throughout The Qur'an when the reference is made to the “النخل و الأعناب” the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as “الكرم,” never ever the mention of the “grapevine per se but the reference is made only to the fruit itself, i.e. the grapes!” In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to “العنب” as “الكرم,” because surely the “الكرم” is the Muslim! And in another narration: verily only that “الكرم” is the heart of the believer! See انزهة المتقين؛ شرح رياض الصالحين Refer to the attached list of References!

take and make) of it^x an intoxicant and a *rez'qan*^x (victuals for sustenance)^x *hasanan* (ultimately meritorious deed); verily in *thaleka* (he-that-afar-it/that) surely (is) an *Aya'tan*^w (miracle/sign/proof) for a cerebrating people.

68. And [revealed]⁸⁵ your^t Lord to the bees^w that *ittakhethee*⁸⁶ (let-take and make you^y) of the mountains^x houses and of the trees^w and of what they^z trellis.

69. Afterwards let-eat^y you^y of all the *thamara'te*^w (trees-/plant crops/fruits)^w then let-trail^y you^y your^y Lord's paths humbly/submissively; issues from its^w bellies a drink^x different (are) its^x [the] hues^x in it^x (is) a cure for the mankind; verily in *tha'leka* (he-that-afar-it/ that) surely (is) an *Aya'tan*^w (miracle/sign/proof) for a people *yatafakkarona* (iteratively cerebrating they^z).

70. And Allah created you^b; afterwards *yatawaffa* ([He] fully receives you^b while dead/dying); and of you^b who^p *youraddo* ([he] is to be reverted) to meanest (of) the age, as-to not know [he] after (his) knowledge a thing; verily Allah (is) Omniscient, Omnipotent.

71. And Allah favored some (of) you^b above some in the provision^x; so not whom^r (had been) favored they^z, (are) surely *ra'ddey* (forthwith-returning they^z) their provision^x over (to) whom^r possessed their *ayma'ne* (right-hands)^w (i.e. their slaves), so they (are) in it^x coequal; is then by Allah's boon^{w87} reject they^z.

72. And Allah made for you^b of yourⁿ selves^w spouses^w (wives); and [He] made for you^b of yourⁿ spouses^w sons and grandchildren; and [He] provided you^b of the goodies^{w88}; do then by the falsehood^x they^z believe; and by Allah's boon^{w89} they^z disbelieve-/deny/reject.

73. And they^z worship of lesser than/without Allah what not possesses for them a *rez'qan*^x (provision)^x from the Heavens^w and the Earth^w a thing, and they^z cannot (i.e. not possible for them to do).

74. So let-not strike you^z for Allah the parables/-examples; verily Allah knows and you^f know not.

تَتَّخِذُونَ مِنْهُ سَكْرًا وَرِزْقًا
حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَعْقِلُونَ ﴿٧٤﴾

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ
اتَّخِذْ مِنَ الْجِبَالِ بُيُوتًا وَمِنَ
الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٧٥﴾

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي
سَبِيلَ رَبِّكَ ذَلَّلَا تَخْرُجُ مِنْ
بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ
شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً
لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٧٦﴾

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ
وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ
لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ
اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٧﴾

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي
الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا
بِرَادِي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ
أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ
اللَّهِ تَجْحَدُونَ ﴿٧٨﴾

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ
أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ
أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرِزْقَكُمْ
مِّنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ
وَبِنِعْمَةِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٩﴾

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ
لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ
شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٨٠﴾

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٨١﴾

⁸⁴ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in لسان العرب, therefore, “اتَّخَذَ” is always taking and making something of what was taken! Thus, it is not just the mere taking!

⁸⁵ The word “أَوْحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الْوَحْيُ” is fire or king! See اللسان!

⁸⁶ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in لسان العرب, therefore, “اتَّخَذَ” is always taking and making something of what was taken! Thus, it is not just the mere taking!

⁸⁷ See the Lexicon attached to this Translation for “ne’amal” (“boon”)!

⁸⁸ The word “طَيِّبَاتُ” = “goodies” = “goodies, w” = a feminine gender means anything delectable and legitimate!

⁸⁹ See the Lexicon attached to this Translation for “ne’amal” (“boon”)!

75. Struck Allah a parable/example: an *abdan*⁹⁰ (slave) *mam-lokan*⁹¹ (he who is being-owned), not [he] strengthens over any-thing; and whom P *razqna* (We gave victuals for sustenance to) ^x him from Us a *rez'qan*^x (victuals for sustenance) ^x *hasanan* (ultimately meritorious deed), so he expends from it ^x secretly and overtly; do they ^z level/even; the praise (is) for Allah, rather most (of) them not know.

76. And struck Allah a parable/example: twain-men, an *abado*⁹² (lone/any-one) (of) them both (is) *abkamo* (born mute), not [he] strengthens over any-thing, while he (is) a burden on his lord, everywhen [he] directs him not *ya'atee* ([he] produces) by a *khayren* (goodness/desirable-/worthiness); is he level/even and who^P [he] commands by the justice while he (is) on *Sseratten* (road/way) straight.

77. And for Allah the Heavens' ^w and the Earth's ^w invisible and not The Hour's ^w command ^x except like the sight's glance or it ^x (is) nearer; verily Allah over every-thing (is) Omnipotent.

78. And Allah *akbraja* ([He] produced/emerged) you ^b from your ⁿ mothers' bellies, not knowing you ^z a thing; and [He] made for you ^b the hearing and the sights /insights and the *afedata* (keen-preoccupation of the heart's) *la'alla* (craving currently unavailable deed that / perhaps) you ^b thank they ^z.

79. Have not they ^z seen to the birds ^w, *musakharaten*⁹³ (that are they: driven/subjectable beings) in the sky's ^w atmosphere; not holds them ^w⁹⁴ except Allah; verily in *tha'leka* (he-that-afar-it/that) surely (are) *Aya'ten*^w (miracles/signs/proofs) for a believing people.

80. And Allah made for you ^b of your ⁿ houses a repose-/dwelling, and [He] made for you ^b of the *an'ame's*^w (cattle/sheep/goats/and camels)'s ^w hides houses, *tastakheffona*⁹⁵ (affirmably-lighten you^z) it ^w (on) your ⁿ travel-day and your ⁿ encampment-day; and of its ^w wool and its ^w fur and its ^w hair furniture and *mata'an*⁹⁶ (chattel/ things for utility) to a while.

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْ رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمَحٍ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارُهَا وَأَشْعَارُهَا أَثْنًا وَمَتَاعًا إِلَى حِينٍ ﴿٨٠﴾

⁹⁰ The word "abdan" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

⁹¹ The word "mamlokan" = "مَمْلُوكًا" is an adjective for a masculine singular! There is no English equivalent for it!

⁹² See the Lexicon attached to this Translation regarding "أَحَدٌ"

⁹³ The word "musakharaten" is plural, objective noun, meaning they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns!

⁹⁴ The expression "[she-them]" is to reflect the Arabic "هِنَّ" in the word "يُمَسِّكُهُنَّ" which is in the feminine format, referring to the birds! And the "birds" is a "جمع تكسير" = "broken plural!"

⁹⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

⁹⁶ The word "متاع" = "mata'an" has many meanings, among them: furnishings, chattel, things for utility! See the Lexicon attached to this Translation for more elaboration!

81. And Allah made for you^b of what [He] created shadows; and [He] made for you^b of the mountains coverts^x; and [He] made for you^b *sarabeela* (raiments/mail), protecting you^b from the heat, and *sarabeela* protecting you^b from yourⁿ *ba'sa* (warfare); like *tha'leka* (he-that-afar-it/that) [He] concludes on you^b His boon,^{w97} *la'alla* (craving currently unavailable deed that/perhaps) you^b *toslemoona* (you^z submit/ you^z be Muslims).

82. So *en* (if) diverted they^z then verily only on you^g (is) the announcement^x the manifester.

83. They^z know Allah's boon^{w98}; afterwards they^z repudiate⁹⁹ it^w; and most of them (are) the disbelievers.

84. And day resurrect¹⁰⁰ [We] from every *Ummaten*^w (people, generation)^w *sha'heedan* (witnesser/testifier), afterwards not (to be) permitted for whom^r disbelieved they^z nor (are) they *yousta'ataba* (to be sought to apologize) they^z.

85. And if saw they^z who^r *dhalamo*¹⁰¹ (they^z wronged) the torment then not lightened *a'n* (off) them and nor they (are) to be reprieved.

86. And if saw they^z who^r partnered (deities with Allah) they^z their partners said they^z: (O), our Lord those, (are) our partners whom^r we were invoking of lesser than/without You^g; so they^z cast to them [the] say: verily you^b surely (are) liars.

87. And cast they^z to Allah then-day the *salama* (submission/reconciliation/peace) and strayed *a'n* (off) them what they^z were *yafstarona* (they^z craft a lie for fraudulent end).

88. Who^r disbelieved they^z and repelled they^z *a'n* (off) Allah's path We augmented them a torment above the torment by what they^z were corrupting.

89. And day [We] resurrect¹⁰² in each *Ummaten*^w (community/people)^w *sha'heedan* (iterative witnesser/testifier) on them of their selves^w and We came by you^g *sha'heedan* on these; and *naẓẓalna* (We repetitively descended) on you^g The Book, an exposition/elucidation for everything and an aright-guidance^x and a mercy^w and a *bushra* (pleasing-tiding)¹⁰³ for the Muslims.

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا
وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا
وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ
الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ
كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ
لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ
الْمُبِينُ ﴿٨٢﴾

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا
وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا
ثُمَّ لَا يُوَدِّتُ لِلَّذِينَ كَفَرُوا
وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا
يُخَفِّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ
قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ
كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقَوْا إِلَيْهِمُ
الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾

وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ
وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾
الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ
اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ
بِمَا كَانُوا يَفْسُدُونَ ﴿٨٨﴾

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا
عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ
شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ
الْكِتَابَ تَبْيِينًا لِكُلِّ شَيْءٍ وَهُدًى
وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

⁹⁷ See the *Lexicon* attached to this Translation for “*ne'amah*” (“boon”)!)

⁹⁸ Ibid!

⁹⁹ That is in the sense of *reject* or *refuse to recognize* it!

¹⁰⁰ The word “*بعث*” carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, and *prompted*

¹⁰¹ See the *Lexicon* attached to this Translation for “*ظالم*”=“*ظالم*”=“*injustice-doer*” and “*ظلم*”=“*wronged*”!

¹⁰² See the *Lexicon* attached to this Translation regarding *sent*!

¹⁰³ See the *Lexicon* attached to this Translation for *bashbara*/youbashsharo/ *mubasher*=*بَشْرًا* يُبَشِّرُ/مُبَشِّرٌ

90. Verily Allah commands: by the justice, and the benevolence, and *eta'e* (giving) the kin's possessors; and forbids [He] *a'n* (regarding) the profanity¹⁰⁴ and the *munka're*¹⁰⁵ (rationally objectionable or *Sharey'ah* prohibited deed) and the *baghya* (envy/ selfish: excessiveness/ transgression), [He] exhorts¹⁰⁶ you^b *la'allā* (craving currently unavailable deed that/ perhaps) you^b reminisce you^z.
91. And let fulfill¹⁰⁷ you^z by Allah's covenant if covenanted you^c and let-not breach you^z the *ayma'na* (oaths)^x after its^w ratification and *qad* (already and affirmatively) made you^c Allah on you^b Custodee; verily Allah knows what you^z do.
92. And let-not be you^z like who^u unraveled-she^y her yarn,¹⁰⁸ from after a strength^w (like)-filaments¹⁰⁹; *tattakbethona*¹¹⁰ (you^z take and make) yourⁿ *ayma'ne* (oaths) a *dakhalan* (stealth-deception) among you^b, that an *Ummaton*^w (party/ community)^w she (is) *arba* (more: numerous/ prestigious/ wealthier) than *Ummmaten*^w; verily only Allah essays you^b by it^x and to manifests [He] for you^b The *Qeyamatey's*^w (Judgment's) Day^x what you^c were in it^x differing.
93. And had willed Allah surely [He] (would have) made you^b one^w *Ummatan*^w (nation/ community)^w [and] but [He/ he] misleads whom^p/who^p [H/ he] wills and [He] aright-guides whom^p [He/ he] wills; and surely assuredly¹¹¹ you^z (shall be) asked *amma* (regarding) what you^c were working.
94. And let-not *tattakbeth*¹¹² (you^z take and presume) yourⁿ *ayma'ne* (oaths) a *dakhalan* (stealth-deception) among you^b then slips a foot^w after its^w firming, and you^z taste the ill by what you^c repelled *a'n* (off) Allah's path and for you^b (is) a great torment.
95. And let-not purchase you^z by Allah's covenant a little/paltry price; verily only Allah has it^x (is) *kbayron*

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾^{٩٠}
 وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ﴾^{٩١}
 وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلَيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ﴾^{٩٢}
 وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ﴾^{٩٣}
 وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَرُلْ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوَاءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ﴾^{٩٤}
 وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لِّكُمْ إِن

¹⁰⁴ The Arabic word used is “الفحشاء” = the noun of “إفاحشة” See التاج! And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah’s proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

¹⁰⁵ See the *Lexicon* attached to this Translation for this rather important word!

¹⁰⁶ The word “يعظكم” rooted in “عظ” = “exhorted” or “admonished,” and “موعظة” could mean: exhortation or admonition!

¹⁰⁷ The word “أوفوا” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it!

¹⁰⁸ The lofty expression “unraveled her yarn” is an Arabic tongue expression meaning the person who breaks his/her covenant!

¹⁰⁹ The word “أنكأ” is an adverbial construct, but I can not find a suitable way for an adverbial construct except to parenthetically prefix “filament” with like, i.e. in a manner of!

¹¹⁰ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ” as stated in لسان العرب; therefore, “اتخذ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

¹¹¹ The “ل” in “لنتسألن” is a juratory “القسم” “ل” = “ال” amounting to = “التأكيد”, i.e. affirmation, expressed by “assuredly”!

¹¹² The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ” as stated in لسان العرب; therefore, “اتخذ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

- (*superior/worthier*) for you^b *en(if)* you^c were (to) know.
96. What you^b have depletes; and what Allah has remains; and surely [We] assuredly¹¹³ requite whom^r *ssabaro* (*they had held on patiently*) their recompense by *absa'ne*¹¹⁴ (*perfecter and beautifuler*) of what they^z were working.
97. Whoever [he] worked righteously of a male or a female, while he (*is*) a believer, then surely [We] assuredly¹¹⁵ enliven him a good^w life^w and surely [We] assuredly requite them their remuneration by *absa'ne*¹¹⁶ (*perfecter and beautifuler*) of what they^z were working.
98. So if you^g read (*read is in the past tense*) The Qur'an, then *ista'edh*¹¹⁷ (*let-[you^s] affirmably refuge*) by Allah from the Satan, the *rajeeme* (*the ever multitudinously stoned*).
99. Verily he, not for him (*is*) an authority over whom^r believed they^z and on their Lord they^z trust.
100. Verily only his authority (*is*) over whom^r *yatawallownabo* (*they^z: take him for guardian/ally/friend*) and who^r they by him (*are*) *musbrekoona* (*he-they who partner deities with Allah, he-polytheists*).
101. And if We interchanged an *Aya'tan*^w (*Qur'anic statement*) (*in*) place (*of another*) *Aya'ten*^w (= *Aya'tan*) and Allah (*is*) knowinger by what *younazzalo* (*[He] repetitively descends*), said they^z: verily only you^s (*are*) a *mufta'ren* (*craftor of lies for fraudulent end*); rather most (*of*) them not know.
102. Let-say [you^s]: *nazzala* (*repetitively descended*) it^x *Roboal-Qudis* (*Arch Angel/Gabriel*) from your^t Lord by the right¹¹⁸, to firm whom^r believed they^z; and (*it^x is*) an aright-guidance and a *bushra*^w (*pleasing-tiding*)¹¹⁹ for the Muslims.
103. And *laqad* (*iteratively and affirmatively*) [We] know verily they say they^z: verily only teaches him a human; tongue (*of*) which^x *yulhedona*¹²⁰ (*bias/deviously-incline they^z*) to him (*is*) an *Aajami* (*Non-Arabic*), while this^x (*diction of The Qur'an is*) a tongue Arabic manifest.
104. Verily who^r not believe they^z by Allah's *Aya'te*^y (*Qur'anic statements*) Allah not aright-guides them and for them (*is*) a painful torment.
105. Verily only *yastarey* (*[he] crafts a lie for fraudulent end*) the untruth who^r not believe they^z by Allah's *Aya'te*^y (*Qur'anic statements*); and those, they (*are*) the liars.
106. Whoever [he] disbelieved by Allah from after his belief, except whom^p [he] (*had been*) coerced while

كُنْتُمْ تَعْمَلُونَ ﴿٩٦﴾

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَتَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٨﴾

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٩﴾

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٠٠﴾

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠١﴾

وَإِذَا بَدَلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنْزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتِرٌ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠٢﴾

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٣﴾

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٤﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٥﴾

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٦﴾

مَنْ كَفَرَ بِاللَّهِ مِن بَعْدِ إِيمَانِهِ

¹¹³ See footnote 2851 above only here regarding النجزيين

¹¹⁴ There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

¹¹⁵ Ibid, only here for لنحيين and لنجزيين respectively!

¹¹⁶ There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

¹¹⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

¹¹⁸ The word "right," means Allah's Speech, which is His Wisdom, i.e. real and true aright-guidance to all

¹¹⁹ See the *Lexicon* attached to this *Translation* for bashashara/youbashsharo/mubasheron= يبشر/يُنبشرون

¹²⁰ The word "الحد" has many meanings, among them: *deviously inclined*, not just inclined!

his heart (*is*) tranquil by the belief; [and,] but who^p *sbaraha* (*he: opened/pleased/contented*) by the disbelief a chest; then on them (*is*) a wrath from Allah and for them (*is*) a great torment.

إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ
بِالْإِيمَانِ وَلَكِنْ مِنْ شَرَحَ بِالْكَفْرِ
صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٧﴾

107. *Tha'leka* (*he-that-afar-it/that*) (*is*) because that they *istahabbo*¹²¹ (*affirmably liked they^z*) the life^w (*of*) this world^w over the Hereafter's^w; and verily Allah not aright-guides the people, the disbelievers.

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ
الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا
يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٨﴾

108. Those (*are*) whom^r Allah stamped¹²² on their hearts, and their hearing, and their sights/insights and those (*are*) they the neglectors.

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى
قُلُوبِهِمْ وَسَمَعِهِمْ وَأَبْصَرِهِمْ
وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٠٩﴾

109. *La'jaram*¹²³ (*inevitably-right*), verily they in the Hereafter^w they (*are*) the losers.

لَا جَزَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ
الْخَسِرُونَ ﴿١١٠﴾

110. Afterwards verily your^t Lord, for whom^r emigrated they^z from after when they^z (*had been*) tested, afterwards *jahado*¹²⁴ (*they^z exerted their utmost mental/ physical and possessional efforts fighting/striving in Allah's cause*) and *ssabaro* (*they^z held on patiently*); verily your^t Lord from after that (*is*) surely *Ghafooron* (*iterative Forgiver*), *Rabeemon* (*iterative mercy Giver*).

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا
مِنْ بَعْدِ مَا فَتَنُوا ثُمَّ جَاهَدُوا
وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا
لَغَفُورٌ رَحِيمٌ ﴿١١١﴾

111. Day *ta'tee*^w (*haps/comes*)^w each self^w arguing *a'n* (*regarding*) itself^w and (*to be*) fulfilled¹²⁵ each self^w what it^w worked while not they (*are*) *yodh'lamoona*¹²⁶ (*to be wronged they^z*).

*يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ
نَفْسِهَا وَتَوَفَّى كُلُّ نَفْسٍ مَا
عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١٢﴾

112. And struck Allah a parable/example: a village^w was^w *aa'menatan* (*in a state of secured self-safety*), tranquil-she^y (*it^w*); *ya'atee*^x (*appears/happens*)^x it^w its^w *rez'qo*^x (*provision-/victuals for sustenance*)^x opulently from every place; so it^w disbelieved by Allah's boons^{w127} so Allah (*caused it^w to*) taste *lebasa* (*general occurrence involving everyone as if intimately wrapping around each*) the hunger and the fear¹²⁸ for what they^z were *yassna'ona*¹²⁹ (*carefully craft they^z*).

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ
ءَامِنَةً مَطْمَئِنَةً يَأْتِيهَا رِزْقُهَا
رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ
بِأَنْعَمِ اللَّهِ فَأَذَقَهَا اللَّهُ لِبَاسَ
الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا
يَصْنَعُونَ ﴿١١٣﴾

¹²¹ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

¹²² The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

¹²³ The word "لا جرم" means *inevitable-rightly*! See التاج. To make the Arabic "لا" corresponds to the English counterpart "not" the "inevitable" is legitimately modified to "not-avoidable" and "rightly" is of course added to it to complete the meaning! Thus, "لا جرم" = "Not avoidable rightly" = inevitably right!

¹²⁴ The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹²⁵ The word "توفى" from "الوفاء" = "التمام," meaning gathering the last component of any obligation to make it a whole! Thus, "توفى" means had been endeavored and gathered the last part of an obligation and fully fulfilled it!

¹²⁶ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

¹²⁷ See the *Lexicon* attached to this *Translation* for "ne'amah" ("boon").

¹²⁸ Some Arabic linguists said that: "الخوف" = "القتل" See تاج العروس and اللسان!

¹²⁹ The word "يصنعون" is rooted in the verb "صنع," which means (1) *carefully* chose, or (2) *carefully* crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal!

113. And *laqad* (verily, already and affirmatively) came (to) them a messenger of them then denied him they^z so took them the torment while they (were) *dha'leemoona*¹³⁰ (injustice-doers).

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ
فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ
ظَالِمُونَ ﴿١١٣﴾

114. So let-eat you^z of what Allah *razaqa* (provided) you^b goodly legitimate; and let-thank you^z (for) Allah's boon^{w131} *en* (if) you^c were *eyyabo*¹³² (indeed exclusively Him) worship you^z.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَلًا
طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ
كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾

115. Verily only [He] forbad on you^b the carrion^w and the blood and swine's flesh and what (had been) invoked for other than Allah by it^x; so whomever [be] (had been) coerced neither a *baghen* (selfish envier/ transgressor [be]) nor an aggressor [be] so surely Allah (is) *Ghaforon* (iterative Forgiver) *Raheemon* (multitudinous mercy Giver).

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ
وَلَحِمَ الْخَيْزِرِ وَمَا أَهْلٌ لِّغَيْرِ اللَّهِ
بِهِ فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ
فِرَابَ اللَّهِ غَفُورٌ رَّحِيمٌ ﴿١١٥﴾

116. And let-not say you^z for what describe yourⁿ tongues the untruth, this (is) *halalon* (sanctioned/ legitimate) and this (is) *haramon* (forbidden/ illegitimate), to *taftarona* (you^z craft a lie for fraudulent end) on Allah the untruth; verily who^r *yaftarona* (they^z craft a lie for fraudulent end) on Allah the untruth not prosper they^z.

وَلَا تَقُولُوا لِمَا نَصَفُ الْأَسْتَكْمُ
الْكُذْبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ
لِّتَفْتَرُوا عَلَى اللَّهِ الْكُذْبَ إِنَّ الَّذِينَ
يَفْتَرُونَ عَلَى اللَّهِ الْكُذْبَ لَا يُفْلِحُونَ ﴿١١٦﴾

117. Little *mata'aon*¹³³ (resource for a transitory worldly delight) and for them (is) a painful torment.

مَتَاعٌ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

118. And on whom^r *hado*¹³⁴ (they adopted the Jewish "law"/ customs/ repented) We forbad what We narrated on you^g of before; and not We wronged¹³⁵ them; [and,] but they^z were wronging (to) their selves^w.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا
عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

119. Afterwards truly your^t Lord for whom^r worked they^z the ill by a *jahalaten*¹³⁶ (acting ignorantly or incorrectly), afterwards repented they^z from after *tha'leka* (be- that-afar-it/ that) and reformed they^z verily your^t Lord from after it^w surely (is) *Ghaforon* (iterative Forgiver) *Raheemon* (multitudinous mercy Giver).

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا
السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ
ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ
بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٩﴾

120. Verily *Ebraheema* (Abraham) [was] an *Ummatan*^{w137} (single believer in a community/ possessed various traits found

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ

¹³⁰ The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice!"

¹³¹ See the Lexicon attached to this Translation for "ne'amah" ("boon").

¹³² The word "إيَّاهُ" = "أداة تأكيد و حصر لضمير منصوب" = "an article of intensity and exclusivity for an objective pronoun."

¹³³ The word "متاع" = "mata'aon" is rooted in the word "مَتَاعٌ" = "matta'a" with many meanings, among them: resources of transitory worldly delight! See Lexicon attached to this Translation for more elaboration!

¹³⁴ The word "hado" for the singular and "hado" for the plural, has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the Mosaic Law, instead of Mosaic religion!

¹³⁵ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger!"

¹³⁶ The word "جهالة" = "jahalaten" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some-thing not correct! So the "jahalaten" is acting ignorantly or incorrectly!

¹³⁷ That means, and Allah knows best, *Ebraheem* (Abraham) (1) was the single believer in a whole community (or a nation) or (2) as an individual exhibited the traits of a whole people!

in a community)^w gha'netan (he-devotedly-obeyer/submitter-/suppliant) for Allah haneefan¹³⁸ (soundly leaning [he]) and not[he] was of the mushrekeena (he-they who partner deities with Allah/he-polytheists).

121. Thanker(he) for His boons^{w139}; ejtababa([He] favorably and directly selected) him and [He] aright-guided him to a Sseratten (specific and a single path) straight.

122. And aa'taynaho (We accorded him) in the world^w a hasanatan^w (meritorious-deed)^w and verily he (is) in the Hereafter^w certainly of the ssa'lebeena (righteous-people).

123. Afterwards We revealed¹⁴⁰ to you^s that ettabe'a (let-closely-follow[you^s]) Ebraheema's (Abraham's) sect^w / faith^w haneefan¹⁴¹ (soundly-inclined[he]) and not [was] [he] of the mushrekeena (he-they who partner deities with Allah/he-polytheists).

124. Verily only (had been) made the Sabbath on whom^r differed they^z in it^x and that your^t Lord surely rules among them The Qeyamatey's^w (Judgment's) Day^x in what they^z were in it^x differing.

125. Let-invite [you^s] to your^t Lord's path by the hekma'te^{w142} (wisdom)^w and the exhortation^{w143} [the] hasanatey^w (meritorious-deed)^w; and let-argue [you^s] (with) them by which^u it^w (is) absa'no¹⁴⁴ (perfecter and beautifuler); verily your^t Lord: He (is) knowinger by whom^p [he] strayed a'n (off) His path and He (is) knowinger by the muhtadeena¹⁴⁵ (they who found and accepted the aright-guidance).

126. And en (if) you^c retaliated then let-retaliate you^c by like what you^c (had been) retaliated by it^x; and la'en (indeed if) ssabartom (held on patiently you^c) surely it^x (is) khayron (choicer/superior/worthier) for the ssa'bereena (people of patience).

127. And issber (let-hold on patiently [you^s]) and not your^t patience except by Allah; and let-not sadden [you^s] on them and let-not tako¹⁴⁶ (be [you^s]) in constriction of what they^z machinate.

128. Verily Allah (is) with whom^r ettaqan (they^x had reverentially guarded not to displease Allah) and whom^r (are) benefactors.

حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ



شَاكِرًا لِأَنْعَمِهِ اجْتَبَاهُ

وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ

فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ

إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ

الْمُشْرِكِينَ

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ

اختلفوا فيه وَإِنَّ رَبَّكَ لَيَحْكُمُ

بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا

فيه يَخْتَلِفُونَ

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ

وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدَلْهُمْ

بِآلَتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ

أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ

أَعْلَمُ بِالْمُهْتَدِينَ

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا

عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ

خَيْرٌ لِلصَّابِرِينَ

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا

تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ

مِمَّا يَمْكُرُونَ

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ

هُمْ مُحْسِنُونَ

¹³⁸ The word “حنيفًا” = “ميلًا” in this *Ayah* is a predicate construct (for كان), hence “incliner/soundly leaning [he]. See إعراب القرآن، لمحمود صافي The “inclining/leaning” is to the sound religion or faith of Ibraheem's (Abraham's); as he inclined/leaned away from his people's faith which was based on multiple idols' worships!

¹³⁹ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”)!

¹⁴⁰ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king! See اللسان!

¹⁴¹ See footnote 3066 above regarding “حنيفًا”!

¹⁴² See the *Lexicon* attached to this Translation for “hekma”!

¹⁴³ The word “موعظة” rooted in “وعظ” = “exhorted” or “admonished,” could mean: exhortation or admonition!

¹⁴⁴ There is no English word for أحسن = absane! Both words perfecter and beautifuler are in their adjective sense!

¹⁴⁵ See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon”/ “muhtadeen”!

¹⁴⁶ Tako = ta'kon, shortened for resoluteness and assertiveness.

